QUÆRES
CONCERNING
The ſtate of the Church
OF
SCOTLAND.

DEUT. 27. 18.
Curſed be hee that maketh the blinde to goe out of the way: and all the people ſhall ſay, Amen.

Re-printed in the yeare 1638.

17. 3/6

David Calderwood
reprinted edition
1621

LAWES
CONCERNING
The State of the Church
OF
SCOTLAND.

Quæres, concerning the ſtate of the Church of Scotland.

Quæres I.

WAS there ever any Realme ſince Chriſts Incarnation profeſſed Chriſtian religion ſo univerſally through all the parts thereof, even to the utmoſt corners, in ſuch puritie, both for doctrine, diſcipline, and publick worſhip, with ſuch libertie, and for ſo many yeares together, as our realme hath done? In the Apoſtles dayes we read not of whole cities, let be kingdoes, to have profeſſed the name of Chriſt. Soone after the departure of the Apoſtles, ſundrie corruptions entred into the Church, and the myſterie of iniquitie which was working under ground in their time, was advanced by little and little, till it came to the full ripeneſſe. Neither was there any Nation free from the open profeſſion of Paganiſme the firſt 300 years. Since *Conſtantines* time, that Chriſtianitie began to prevaile above Gentiliſme, there hath been no Church, which hath not been defiled with much ſuperſtition, & corrupted with many errors, till the dayes of late Reformation. From the firſt time of reformation to this houre, no reformed Church hath ſpred it ſelf ſo univerſally through any Kingdome, with ſuch puritie of profeſſion, but either their profeſſion is not ſo univerſall, being intermingled with *Papiſts, Anabaptiſts, Lutherians*, or not ſo poore, as in our neighbour Church.

11. WAS there ever any Nation which sealed their profession with Oaths, Covenants and Subscriptions, so universally, and so oft, as our Church hath done? How often hath the Confession of Faith, called the Kings Confession been subscribed by persons of all Estates through the Realme, or by particular persons from time to time, as occasion was offred to require their subscription? A more fearfull oath cannot be conceaved, then is taken in the end of that Confession, in these words: *Promising and swearing by the great name of the Lord our God, That we shall continue in the obedience of the doctrine and discipline of this Church, & shall defend the same according to our vocation and power, all the dayes of our lives; under the paines conteined in the Law and danger both of Body and Soule, in the day of Gods fearfull judgement.* This is the Promissorie oath. The Assenorie oath, where upon it is grounded, is this: We, therefore willing to take away all suspition of hypocrisie, and of such double dealing with God, and his Church, protest and call the *Searcher of all hearts for witnesse*, That our mindes and hearts do fully agree with this our Confession, Promise, Oath, and Subscription. So that we are not moved for any worldly respect, but are perswaded only in our consciences, through the knowledge and love of Gods true Religion, printed in our hearts by the holy Spirit, as we shall answere to him in the day, when the secrets of all hearts shall be disclosed. To underly the paines conteined in the Law, and danger both of Body and Soule

in the

in the day of Gods fearful judgement, and to answere to him in the day, when the secrets of all hearts shall be disclosed, are not lightlie to be considered, but to be pondered deeply, and ever to be remembred, specially when we have to do with this our Confession.

III. I Appeale to every mans conscience, Whether we have adhered to all the generall and particular clauses of this our Confession, or not? When we say in this Confession, that we detest and abhor the Antichrist, his five bastard Sacraments, with all his Rites, Ceremonies, and false Doctrine added to the ministration of the true Sacraments, without the word of God, his cruell judgement against Infants departing without the Sacrament, his absolute necessity of baptizing: do we not protest that we will abhor and detest, confirmation one of the five bastard Sacraments, kneeling, which is a Rite added to the ministration of the Supper, without the warrand of Gods Word, and invented by the Antichrist, private Baptisme, which is grounded upon the necessity of baptisme and doubting of the Salvation of all Infants dying unbaptized; When we protest we abhorre and detest his dedicating of dayes, do we not condemn observation of anniversary holy dayes? And when wee protest wee detest and abhor not only his own worldly Monarchie, but also his wicked hierarchie, Do we not condemne the degrees of Bishops and Archbishops? When wee say, we abhor and detest all contrarie religion and doctrine,

ceiving (to wit, to the former Confession mentioned immediately before, and the Christian faith receaved, beleived, and defended by the Church of Scotland) but chiefly all kinde of Papistrie in generall, and particular heads, even as they are now damned and confuted by the word of God, and Kirk of Scotland. Doe wee not condemne Archbishops, Bishops, Holy dayes, kneeling, Confirmation, private Baptisme, seeing all these particular heads were damned by our Church either in the former Confession, the first or second Book of Discipline, and Acts of generall Assemblies, before the said Confession was sworne to and subscribed, and if any preased to practise them after they were damned, the censures of the church was inflicted upon them. Have we not of late failed in all these particulars, and consequently violated our oathes, promises, and subscriptions, underlying the danger both of body and soule in the day of Gods fearfull judgement, unlesse we repent, which we cannot seriouslie do, except we recover, so far as in us lyeth, what is lost, to the losse of any temporall thing whatsoever, to the spending of the least drop of our blood, and defend what is yet reserved whole and sound, with the same hazard? For what is that hazard or losse in comparison of all the paines conteined in the Law, and danger both of body and soule, in the day of Gods fearfull judgement. Let no man deceive himselfe, thinkeing to deceave God with evasions and shifts. The Searcher of all hearts knoweth what was thy meaning,

meaning, when thou saydest. *We call the Searcher of all hearts to witnesse, that our mindes and hearts do fully agree with this our Confession, Promise, Oath and Subscription*: And what was the meaning of the Church of *Scotland*, with which thou protested thou would not use double dealing, was too manifest both in practise, preaching, and the authentick Records aboue mentioned. And put the case the particular heads above specified, had been a matter indifferēt howbeit they were not so esteemed by our church; yee who can deny but thus far at least was intended to eschew all occasions and provocations to tyrannie, and superstition, and therefore the oath, howbeit in a matter indifferent, was lawfull, and so remaineth, as long as they remaine occasions and provocations to tyrannie, and corruption; yea, as long as the forbearance of them is not proved to be a sinne. For great regard should be had even to a rash oath if it be not or prove not unlawfull, for the reverence we ought to carry to the *great name of God*. Remember of the breach of the oath made unto the *Gibeonites*.

IIII. IOyning all the three former *Quæres* together, I aske, If ever a Realme professing Christian Religion so universally, in such puritie, with such Liberte, for so many years together, and sealing their profession with such solemne promises, oathes, and subscriptions (if there were any such to be found in any Historie) that did make such defection, as if they did, if the heavie judgement of God did not overtake them? Or secluding

cluding the consideration of our oathes, subscriptions, and solemne Covenants, I aske, If any of the Reformed Churches in any realme, or Province, professing the Gospell in the same puritie, and so many yeares, as we have done, hath made so great defection as many of us have done, Have they returned to their vomit, taken up that which they rejected and condemned, remaining still a reformed Church, and not overturned with force of armes? If not, then suppose we had never sealed our profession with such solemne seales, our defection is singular and our punishment will be examplarie, unlesse we repent, recover what is lost, and defend what remaineth uncorrupted.

r. WHereunto doth this defection tend? Doth it not tend first to perfite conformitie with the English Church, then at last will it not end in full conformitie with the Romane Kirk? The intent of the first is professed by his Majestie in expresse termes extant in print: and therefore be not deceaved with the promises and protestations of our usurping and pretended Prelats. As for example, They will say to you, his Majestie careth neither for *He Saint* nor *She Saint*, but for dayes dedicat to Christ. They lie: For his Majestie observeth both he and She Saints dayes, as well as dayes dedicat to Christ. So howbeit you could digest both a Christmas Preaching & a Christmas Pye, which once ye lothed, ye must and shall ere it be long, do as much for *Saint Bartholomew, Virgin Mary* the *Innocents*, & all the rest of their Saints, &

for

for five Ceremonies ye shall have fiftie, yea, a hundred. All the Reliefs of Rome, which are lying like stincking filth in their Church, shall be communicated to us, the paterne of their altar, their Service, their Hierarchie, and Romish policie, shall be set up in our Church. This defection tendeth yet further, *to wit*, to conformitie with Rome. What meaneth the Bishop of *Spalato*, in the Preface before his fifth Book, to exhort his Majestie to proceed as he hath alreadie begunne, to restore the Christian church to unitie: Papist, Lutherian, formalist, and Calvinist, must then be all reconciled together, & united in one. How I pray you are we united to the English Church? We must yeeld all to them, they would not yeeld any thing at all to us, no not a hoofe, sayd *Whitgift*, Bishop of *Canterberie*, neither are they urged to yeeld any thing unto us. But we are unmercifully dealt with to yeeld unto them. Shall we for conformitie with the Lutherian the next day except of his monstrous opinions, and other fond ceremonies, after the same manner, and the third year for reconciliation with Rome, drink of the diep of her abbominations? Or, how shall that great worke come to passe? neither *England* nor *Rome* giveth the least token of their comming towards us. Yea wee must play the fooles, and turne our face to them, and take our journey first to *England*, then to *Rome*. The Bishop of *Spalato* hath not ridden all the foordes of *Tweed* well, whatsoever is intended, this our conformitie will of it self tend in the end to full Pope-

rie.

rie. For, suppose wee should give place to these disturbers of our church, who for their own gaine and glorie, have laide aside all respect to Gods glorie, the gaining of soules, and the well of their Brethren, yet Poperie should increase more mightilie, as it hath done in our neighbour Church.

VI. WHether our conformitie end at last in conformitie with *Rome* or not? What reason have we to leave our conformitie with the poore Apostolicall churches, or the best reformed Churches in forraine Nations? *Brightman* compareth our church, and the rest of the best reformed, to the godly church of *Philadelphia*; the English to the glorious and lukewarme church of *Laodicea*. Shall we cast off our conformity with *Philadelphians*, and conforme to *Laodiceans*? Is not their church government the same that it was this day 100. years, since in time of the grosseſt darkeneſſe and blindedeſſe, Archbishops Bishops, Archdeacons, Chancelours, Officials, Commissaries, exercising Ecclesiasticall jurisdiction in their spirituall courts, as they did in time of Poperie, excluding both Preaching and ruleing Elders from the Governement of their owne Parishes, and the joynt governement of the church, excommunicating, suspending, depryving, by their owne sole authoritie, medling with Testamentarie, and other causes, not belonging to Ecclesiasticall Consistories; the Bishop taking to himself the sole administration of spirituall Iurisdiction over many hundreth churches; yea, deputing the same to Civilians,

ans, Chancelours and Officialls, and medling with the administration of civill Affaires, as best beseeming his Grandeur. This Bishop is not Pauls Bishop, nor yet the Bishop which was first erected in the Ancient Church; He differeth as far from him as the Consull in a Senate doth from a King or Monarch. So, seeing he is neither the divine, nor humane Bishop, He must be that Satanicall, brought in by the Antichrist. It were wearisome to goe through the calling and functions of their Suffraganes, Deanes, Canons and Prebanderies, Organists, Singing boyes, Pistlets, Gospellers, Preists, Deacons, who are halfe Priests: their Fasts, their Eawes, their Feast-dayes, their crossing, Kneeling, Bishopping, Houseling of the sicke, Baptisme by supposition; private Baptisme, copes, capes, Tipets, Surplices, Rochets, Churching of women, Marriage, toyes. Funerall rites, the gestures waried superstitiously at Service, the forme of their Prayers, and the rest of their Ceremonies. It sufficeth, that the best & worthiest among them, hath continually pleaded against them, that they had never quyet possession in their own church; that they were disused in many Congregations in the latter years of Queen Elizabeth, of worthie memorie, till they got strength againe, immediatly after the Kings Coronation; that they are obtruded onely by authoritie, not liked off by many of the Formalists themselves, who do temporise only, with a bad conscience, how shall wee then conforme to a church enthraled, and under bondage?

How

How many times have the Godlie among them put up their Prayers to God, and prefered petition to King and Parlament for the church policie of Scotland, and the libertie of that pure Profession, which we have enjoyed many years; and shall that our glorious Garland be stamped underfoot? The morning clouds which eclipsed the beginning of their Reformation remaine unscattered to this day: and shall they be suffred to come within our horizon: Not in our morning, but after many years, at the noone tyde of our day, to obscure the glorious Gospell, which hath shined to us in as cleare and pure brightnesse, as ever to any nation. Consider the charges which must be bestowed upon these idle functions, and superstitious Ceremonies; If the Abbeyes be recovered out of Noblemens hands, I perswade my selfe, they will eyther bee converted to the maintenance of Deanes, Canons and Prebendaries, Organs, Copes, and other unlawfull uses; or els in time be restored to the old Crowes to builde their nests in againe.

VII. IF there were a time of Conformitie to bee graunted, which wee will never graunt; yet, is this a fit time? when the reformed Churches abroad are in so great hazard, and some presently under the fiery tryall. When the Antichrist, and all his adherents, hath resumed fresh courage to prosecute their bloudy designes, hoping wholy to extirpate true Religion out of Europe; is it time to conforme to them, to take on the badges of their profession? Will not this encourage

the enemie and discourage our friends?

VIII. IF the Antichristian government, before described, and the many superstitions be not matters of weight, but trifles, which they shall never be able to prove with sound and solid arguments, why are we persecuted for them? Is it a small matter to turne a Minister out of his Office, wherein hee hath served many years, to send him and his familie, wife & children, to begge their Bread, so farre as in them lyeth. For, having dedicated themselves to the service of GOD, and spent their former time in studies, they are unable to make shifts, as Artizans and Tradesmen can doe. Was there ever a persecutor since the dayes of Christ, who with one breath did both persecute, and pronunce the cause, wherefore he did persecute to be a trifle. Our persecutors then are worse by many degrees, then the Ethnicke, Heretical, or Popish persecutors, and consequently the worst that ever were. Our case is yet the more to be pitied, that we are denyed the protection of Law: when we would flie to the Sanctuarie of Justice, we are shut backe, like unworthie beasts, and no more pitied, then if we were dogges, left or redelivered, into the hands of mercilesse Tyrants, who have given testimonie out of their own mouthes, of the loyaltie, and good behaviour of those whom they have persecuted.

IX. AFter so many *Quare's*, and expostulations, in all humility and reverence, to the honorable, the true, and native estates of Parlament

ment, Nobles, Barronnes, and Burgesses: not regarding that bastard estate of Prelates. I would demand twó things: First, Why they suffer the high Commission, a court not established by the Statutes of the realme, thus to tyrannise over the church, over dutifull and loyall Subjects, fyning, confyning, suspending, depriving, warding, and directing the Lords of Secret Counsell, to banish, or to give our letters of horning, against Ministers or other Professors, for not conforming to Popish ceremonies against their conscience. The Parlament is the highest court of the realme, and therefore should provide that no strange court be set up to oppresse the Subjects, without their approbation and consent, and therefore it is, not only our *Quære*, why it is not, but our request, that it may be put downe. For it is the strangest, the most tyrannicall, and lawlesse court, that ever came in this Land, lyker to nothing, then to the Spanish Inquisition, whereunto it will turne in the end to the full, as Papistrie increaseth. That one or two Archbishops, with two or three associats, Ecclesiasticall, or civill persons, such as they please to assume to themselves, being nominate in the Kings Letters Patents, should judge in all Ecclesiasticall causes, and inflict both temporall and spirituall censures, and punishments, according to their pleasures, is contrarie and repugnant to the word of God. For spirituall power, neither Princes nor Parlaments, may give to Ecclesiasticall, or civill persones, neither are Ecclesiasticall persons capable

of

of the power of the Temporall Sword. Seeing then, neither the one, nor the other can be lawfully done, this high Commission, so much grieved at in our neighbour church, should not be suffered to have place amongst us. Next, I demand in all humility & reverence, Why acts of pretended and null assemblies, are ratified in Parlament, and Statutes made, wherewith our pretended Prelats, make snares to entrap their brethen, & wherewith they countenance their tyranny: Was ever the generall Assemblie convocat in time of Parlament, or their advice and information sought, since these alterations began. In England, howbeit the Prelats sit in the upper House as Barrons, yet they have besides, a convention of the Clergie, which is called the convocation House, which representeth almost our generall Assemblie (for they have no other) whose advice was never neglected, no not in time of Poperie. What hath our church deserved, as thus to be neglected and misregarded, and the report, advice, consent and vote of Prelats to be taken, who are both judge and partie in this cause? The Acts of that corrupt, and pretended assembly at *Glasgow*, were not only ratified, and confirmed, but also under name of explanation enlarged, and Bishops exeemed from the judgement and censures of the generall assemblie. Shall the like be done now for that pretended & null assemblie holden last at *Perth*, God forbid that the honorable Estates should make so light account of their own credits among the reformed churches,

to

to whom the proceedings of that pretended Assemblie are discovered; and if need be, may yet bee further discovered: or that their Honours should make light account of many faithfull Subjects, their owne deare Countreymen, who are resolved, rather then to conforme, to suffer temporall losses, and to render their lives. Howbeit some of them have defiled themselves with these corruptions, will they be avenged on their Brethren, who for conscience sake have kept themselves free. Queen *Elizabeth* of famous memorie, did at the suit of the Commons, and upon a Bill preferred into the House, at the Parlament holden the 14. year of her Raigne, signifie in expresse words, yet upon record, that her Will and Pleasure was, that no Preacher or Minister, should be impeached, or indicted, or otherwise molested, or troubled, for the rites and Ceremonies in question, as the preamble of the said Bill did purport: Adding these comfortable words further, That her Majestie, as defender of the Faith, would ayde and maintaine all good Protestants to the discouragement of all Papists. We doe expect the like, not onely at the hands of honourable Barrons and Bugesses, but also of our Nobles who should be nourish Fathers to faithfull Subjects, but no maintainers of proud Prelats, enemies to their Estate, and the estate of Church and Countrie.

Bill to incourage all Protestants, and terrify Papists, p. 36. 13.

FINIS.